DOCUMENT RESUME

ED 184 367 FL 011 172

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TITLE Culture Capsules: A Route to Biculturalism.
PUB DATE 79
NOTE 27p.; Paper presented at the NCSS Conference (Portland, Oregon, November, 1979).

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS *Biculturalism; *Bilingual Education; Bilingualism; Class Activities; Cross Cultural Training; Cultural Activities; Cultural Awareness; *Cultural Differences; *Cultural Education; Culture; Elementary Secondary Education; English (Second Language); *Group Activities; Minority Groups; Multicultural Education; Postsecondary Education; Role Playing; Second Language Instruction; Sociocultural Patterns; *Teaching Guides

ABSTRACT

Biculturalism is considered a necessary curricular component in bilingual education. In the attempt to meet this challenge, schools often adopt a combination of cultural curriculum models currently available. While these models have intellectual advantages, they lack inclusion of affective considerations. The bicultural approach, on the other hand, actively and directly familiarizes students with the attitudes, value systems, communication styles, and thinking and behavioral patterns consistent with and necessary for the development of bicultural abilities. "Culture Capsules," or minidramas portraying actual or potential real life situations, are a strategy designed to assist teachers facilitate the development of biculturalism. The rationale behind them is: (1) teachers and other school personnel must be cognizant of the nature of culture and biculturalism; (2) they need to realize the basis for conflicts that may occur between culturally divergent groups; and (3) they need to be familiar with the process of operationalizing an atmosphere required in fostering biculturalism. Three sample culture capsules designed for use at three different educational levels are presented. The objectives, uses, types of problems that are suitable for such capsules, adjustment of the capsule to participants' needs, and the components of a capsule are discussed. (AMH)

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CULTURE CAPSULES:

A ROUTE TO BICULTURALISM

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CULTURE CAPSULES

A Route to Biculturalism

Introduction

Biculturalism is a necessary curricular component in bilingual education. Educators realize that acquisition of bilingual abilities is complete only when instruction has promoted the understanding needed by the child of the culture which the languages reflect. It is through language that we can best demonstrate what is important to a culture. The culture sums the diversity of experiences and ways of structuring reality particular to a group, and the associated language provides an avenue for the expression of the interpretations of the environment by a culture. Studies of culture, then, can serve as the social milieu for the acquisition of language skills. Since two languages are used as the mediums of instruction in bilingual education then commensurate familiarity with two cultures is also required. When an individual becomes bicultural and bilingual, presumably he is able to interpret his environment from past experiences drawn from two cultures and is now able to express his interpretations in two alternate ways. The acquisition of bicultural and bilingual abilities is certainly a noteworthy accomplishment.

The accomplishment of biculturalism is not an easy task. In their attempt to meet this challenge, schools generally adopt one or a combination of the four cultural curricular models currently available. (See the chart on page 2 for a description of each program.) Three of the existing cultural curricular programs,

	Cultural Components	Basic Skills	Conceptual	Biculturalism
Level	Elementary & High School	All	Elementary to some extent. Primarily high school & college	All
Major Objective	Information Learning	Skill Acquisition	Concept learning	Attitudinal changes
Focus	Topics - factual	Multicultural Materials-Media	Recurrent themes & generalizations-cognitive	Affective
Schedule	Specified	Throughout day	Throughout program	As appropriate
Procedure	Expository	Multiethnic inclusion-materials	Research & discussion	Conflict resolution, problem solving, role playing, values clarification strategies; etc.
Subject Matter Areas	Ethnic studies; foreign language instruction	All	Multidisciplinary	Affective - Social
Ethnic Focus	Unicultural	Integrated	Multicultural	Bicultural-Multicultural
Curricular Concerns	Customs; artifacts; history; literature and legends; contributions; religions; crafts; dance; foods; etc.	Reading, writing, math, etc.	Themes--injustice, racism; freedom; influence of ethnic population Concepts--identity; power; socialization; acculturation; ethnicity; etc.	Values, modes of behavior, attitudes, communication, intergroup-interpersonal interactions
Participation	Passive	Traditional	Intellectual	Active
Cultural Relevancy	Historical, sociological, anthropological	Secondary - incidental	Current	Immediate
Positive Attributes	Meritorious if used in a comparative approach	Identity with materials and characters	Relating of various points of view - multicultural perspectives	Helps individual "get along" - cope
Limitations	Manifestations of a culture group; unicultural	Lack of indepth understanding of group - feelings, behaviors, thinking styles, etc. Incidental learning	Too abstract for younger children	Depends on teacher awareness of important cultural traits; possible stereotyping

however, are by themselves inadequate in ensuring the development bicultural abilities. While the Cultural Components, Basic Skills, and Conceptual programs are strong cognitive approaches useful in assisting students in their academic pursuit of knowledge about a culture, they are remiss in their lack of inclusion of affective considerations. Only the Bicultural approach actively and directly familiarizes students with the attitudes, value systems, communication styles, thinking and behavioral patterns consistent with and necessary for the development of bicultural abilities.

The need for a variety of instructional procedures useful in developing biculturalism is evident. This paper focuses on one such strategy. This strategy, called "Culture Capsules," concentrates on the cultural conflict resolution aspect of bicultural education. The utility of culture capsules is facilitated by their simplicity and ease of construction by educators sensitive to the cultures of groups within a classroom. Fortunately, the use of culture capsules is appropriate for learners of all ages, grades, and professional levels.

This paper is organized into three sections. The first section, entitled "Cultural Education," discusses the need for direct intervention in the process of becoming bilingual. The second presents the components of "Culture Capsules," and the last section includes examples of culture capsules for your scrutiny and use.

Cultural Education

In order to develop a viable cultural component in bilingual education, school personnel first should be cognizant of the nature of culture and the definition of biculturalism. Teachers need to realize the basis for conflicts that may occur between culturally divergent groups. Finally, they need to be familiar with the process of operationalizing an atmosphere required in fostering biculturalism.

Every child develops a culture that is dependent on the environment in which it was nurtured. From his unique experiences and interactions with his environment, the child learns a series of socially transmitted, socially shared behavior patterns and symbolic conceptualizations that constitute his culture.[1] The child, culturally, acquires perceptions, expectations, behavioral patterns, communication systems, socialization processes, values and styles of interpersonal interactions. These traits are in many ways like those characteristic of others with similar, but not exactly the same, backgrounds of experience. From the child's interactions with others, he soon learns that his modes of behavior and communication are acceptable within familiar social contexts. The child feels comfortable and is successful in handling new social contexts when he is able to perceive parallels between his own background of experience and the new situations.

The ability to adjust to new situations, to new individuals, and to feel comfortable in a variety of settings can be viewed as the ability to function within various cultures. This flexibility, when applied to encounters with other cultural groups, has been termed biculturalism. A bicultural individual is one who is able to get along in a variety of situations and contexts with a variety

of individuals. The bicultural individual is no longer restricted to a set of behaviors and thinking patterns consistent with only one group but is now able to function within various cultures in an appropriate and acceptable fashion. In our pluralistic society, such an individual would certainly be valued.

Most American children know little about their own culture and often less about that of others. This informational lack often results in intercultural antagonism and resistance between groups. Problems that arise may be due to the individual's or the group's inadequate preparation to understand and adjust to encounters with culturally different individuals. The conflicts occurring between individuals of divergent cultural groups may result when the learned behaviors exhibited by the child are inconsistent with that expected by others. Accented speech, difference in dress, variant modes of interacting and behaving are but a few examples of culture that may result in conscious or unconscious conflict because of inadequate preparation for or lack of adequate interpretation and understanding of the constrasting cultutal attributes. In schools, conflicts and misunderstandings between teachers and children may occur when the ways of teaching and of structuring the learning environment are inconsistent with the learning patterns and thinking styles preferred by the child. On the positive side, cultural contact has at times resulted in some tolerance of divergent groups by individuals. In schools, some teachers have used this contact between cultural groups as an effective means of helping students further learn about their particular culture by comparing behavioral and conceptual patterns with that of other groups.

Operationalizing this biculturalism cannot be left to chance. Teachers need to consciously assist in the development of this ability. The flexibility of biculturalism can result, as did the child's own culture, only through exposure to experiences which foster such developments. As we have learned, cultural contacts, when unguided and unstructured, can be both negative as well as positive. Teachers, in their planning of bicultural experiences, can assist and guide learning so that outcomes can facilitate and further the acquisition of biculturalism. The school environment arranged by teachers must first help the student feel comfortable with himself. The child, through the teacher's guidance, needs to learn about his own values, his own way of thinking, his own behaviors. Thus, the child can become familiar with the basis for his beliefs and his unique ways of expressing them. The teacher can assist the student in exploring the similarities and differences between his culture and that of others. The teacher can further help the student understand the rationale and reasons for any perceived differences. Students, in exploring reasons for different behavioral and conceptualization patterns, can come to understand the impact their cultural attributes have on others. Eventually, the student will identify, understand, later accept, and perhaps finally learn those behaviors and conceptualizations consistent with the second culture.

In such a school environment, the child and his culture are accepted. They are studied, explored, discussed, and valued. In time, an attitude of openness toward diversity of culture is developed. The final objective is not for the child to lose one culture and to acquire another's, but for the child to learn to

relate to and accept the two.

Culture Capsules

Culture capsules are suggested as a means of facilitating positive interactions between divergent groups. Culture capsules are minidramas portraying a real-life situation either actually or potentially occurring within the classroom. Potential areas of conflict or contrast that may result from a group's or individual's unfamiliarity with or misperception of a specific feature of another's culture is the focus of the exercise. Conflicts or contrasts of values, attitudes, or behaviors of at least two different cultures are involved in the dramatization, thus making this instructional strategy bicultural in nature. The cultural attribute is portrayed and later analyzed by the participants in order to accomplish the following:[2]

1. To teach cultural understanding
2. To teach differences (cultural pluralism)
3. To teach points of interference in cross-cultural communication
4. To teach skills in cross-cultural communication; i.e., to sensitize people to the kinds of cultural differences which may cause inter-cultural conflict and to assist people in devising effective means of conflict resolution
5. To help students to acquire modes of thinking and behaving and communicating appropriate to a second culture

The culture capsule must accurately reflect the values, opinions, or attitudes common to and as expressed by a cultural group of people. The culture capsules are not intended for use as a means of negatively stereotyping a group of people but as a way of using a situation to compare, contrast, analyze and understand conflicts that may be

present when two groups with divergent cultures come into contact.

Culture capsules may be used with several types of bicultural concerns:[3]

1. Conflict resolution - for overcoming interpersonal conflicts
2. Intergroup relations - for exploring ethnic and racial stereotyping
3. Social values - for clarifying values of individuals and groups of individuals
4. Individual dilemmas - for making moral judgments

The type of problem included in a capsule as well as the level of difficulty of the capsule must be adjusted to match the sophistication of the participants.

Several formats can be utilized:[4]

1. Dialogue or skit - with typical cultural interactions included
2. Problem-solving presentation - with no solutions provided
3. Description of a cultural incident - for general discussion of a current problem

Although the organization of the capsule may vary from one teacher to another, the following components are suggested because of the clarity they provide:[5]

1. Overview: where the problem is succinctly stated and the situation capsulized.
2. Purpose: including the intent or major objective of the capsule.
3. Re-statement of the social situation: with a description of the situation to be portrayed in the capsule.
4. Student level for whom intended: with the age, grade, or professional level of the participant for whom the capsule would be appropriate.
5. Relevance and usefulness in adaptation: describing the type of student for whom the capsule was intended and with suggestions for adaptation for use with other groups.

6. Background explanation and basic principles relating to language and culture: discussing the cultural features, attitudes, behaviors, beliefs, values, etc. particularly as they relate to the language and culture as used or described in the capsule.

7. Behavioral objective: statements of the expected outcomes of the exercise.

8. Setting and characters: a brief description of each character found in the dramatization. Also include any peculiar mannerisms, etc. that are appropriate.

9. Background: any additional information needed by the teacher or the participants for a complete understanding of the intent of the purposes for the use of the culture capsule.

10. Dialogue: skit portraying the contrasting cultural variable.

11. Debriefing: guiding questions designed to help the participants meet the objectives.

Examples

The following are three examples of culture capsules designed for use at three different participant levels. The first entitled "Hurting Words" was designed for primary elementary school children. The second entitled "She Talks Funny" is appropriate for junior and senior high school students. The third entitled "A Lesson in Miscommunication" is best for teachers, aides, parents, and other adults.

HURTING WORDS[6]

by Marcia Ross

Description of the Situation

A group of children are on the playground and decide to play a game of tag. They cannot decide how to choose "It." Maria is a little older than the others, Jason is Black - and one of the few Blacks in the school.

Purpose

To demonstrate the pain caused by name calling.

To emphasize the need to be sensitive to the common expressions in our language that reveal bias in our culture.

Student Level for Whom Intended

This activity is adapted especially to sensitize younger children from age 4 or 5 years and older. It can be used with children of various ethnic backgrounds or to work with children from communities that are not well integrated.

Background Explanation and List of Basic Principles Relating to Language and Culture

There are common expressions in our language that we frequently use without thinking which show the biases in our culture:

"Don't be an Indian-giver!"
"He's too Scotch."
"I jewed him out of it."
"Hey, you're a Frito Bandito!"
"Real clever, these Chinese."

These sayings reveal a stereotypic set which belittles particular ethnic groups. The intent is not usually to hurt anyone's feelings, but these expressions do hurt.

One problem the teacher needs to be aware of is the sensitivity of minority children in her/his classroom. The teacher may need to change the story; to make the application indirect by changing the minority group referred to.

Behavioral Objectives

As a result of participating in the presentation of this dialogue, students will:

Increase their sensitivity to common expressions in our language that belittle ethnic groups.

Understand that using language that belittles another person or group of people always hurts.

Presentation of Dialogue

Place: Playground at recess

Characters: Several children including a few minority children, one of whom is Jason; Maria is a little older child.

Dialogue

Maria: Let's play tag.

Donald: OK, Jessica you're It!

Jessica: No! I was It last time!

Jane: Wait, I know, everybody line up... Eeny, meeny, miney, mo -
(she points at a different child as she chants each word)
catcha nigger by the toe - if he hollers, let him go! - You're It, David!

Jason: (Suddenly he pushes Jane and yells) You Honkie!

Others: Why'd you do that? You can't play!

(Jason looks around and begins to back away)

Maria: Jason, why did you do that? Come back and talk to us!

Others: We don't want to play with him!

Jane: Why'd he push me?!

Debriefing

The teacher can begin by just letting the children comment. If no response is forthcoming, he/she can help the students to arrive at the generalization and insight by asking some of the following questions:

What did you see, hear...?
Where did this happen?
What do you remember about...?

How is that like what we talked about before?
How is that like games you play?

What do you think will happen next?
Is that the only way?

Why do you think Jason pushed Jane?
What made Jason angry?
How would you feel?
What are some 'hurt words' that might make other children angry?
What kinds of names make you mad?

Why do people use 'hurt words'?
How do you think people feel when they are name-called?
How would you feel?
What do we need to do when we hear 'hurt words' or name-calling?
Will that hurt anyone?

Follow-Up Activities

1. Make up a play 'on the spot' to <u>do</u> it another way.

2. The next day, read a story or do another role play with a similar theme, different ethnic group.

Evaluation

1. Were the behavioral objectives reached?

2. Was the script 'read'?

3. Was it relevant for these children?

SHE TALKS FUNNY[7]

by Narita González

Description of the Situation

It is the first day of school and the class activity is "Getting Acquainted." The teacher introduces herself. This is followed by round robin introductions by each pupil, one of whom is a newly-arrived Filipino child.

Purpose:	To demonstrate the kind of situation which occurs when one's cultural background is highlighted against a dominant group. To emphasize the need for an awareness of cultural differences and the need for an adequate resolution of those conflicts arising from these differences.
Restate the Social Situation	An Anglo teacher asks her pupils to introduce themselves. A Filipino pupil is conspicuous in her brand-new clothes and shoes.
Student Level for Whom Intended	This activity is designed for adult learners of various ethnic backgrounds, adult educators of all levels, curriculum-makers and adults involved in working with children (school staff, nurses, librarians), and persons in bilingual classes.
Relevance and Usefulness in Adaptation	Intended for adults representing a variety of cultural backgrounds or persons who work with children having diverse cultural orientations. This culture capsule has particular adaptive possibilities for educators and other types of personnel working in schools with bilingual/ bicultural programs. The exercise may also be adapted for basic English classes for ESL courses.
Background Explanation and Basic Principles Relating to Language and Culture	The primary situation of conflict in this situation relates to some language interferences and cultural traits of a minority. The significant social situation relates significantly to negating a child's self-esteem (she is already over-sensitive due to a cultural trait known as 'hiya').

Behavioral Objectives

As a result of participating in the presentation of this dialogue (as an active participant or observer), students will:

Have a greater awareness of problems faced by non-English native speakers in American institutions such as the school;

Become cognizant of the Filipino's high-guarded sense of self-esteem (known as 'hiya' or 'the loss of face' syndrome);

Anticipate withdrawal from participation in class recitations or social amenities.

Dialogue

Place: An elementary or primary school

Characters: Mrs. Doolittle, an Anglo teacher
Felicia Panlillo, a Filipino pupil
Other classmates, all Anglo children

Mrs. Doolittle: It's your turn. (She prods the Filipino girl, who hesitates.)

Felicia: Ay am Pely Panlillo (pronounced Pan lil yo). Ay am prom da Pilipins. Ay am ...

Mrs. Doolittle: (Looking at her record book) Felicia Panlil-o.

Felicia: No, ma'am. Pely Panlilyo. Ay men, yes ma'am ay am pelicia. From da Pilipins.

Mrs. Doolittle: (Writes "Philippines" on the blackboard) Say Fi for Ph (underlining the letters). Now, class. Say "Philippines."

A Classmate: She talks funny, ha!

Felicia remains silent.

Mrs. Doolittle: Go on, Felicia. Complete the introduction.

Felicia covers her face with her hands and remains silent the whole time.

(A unique quality associated with the use of the culture capsule is its flexibility in actual presentation. It is suggested that the participants in a given training session act out the dialogue with persons from the dominant and minority cultures. This will enable participants to gain a better understanding of the other person's position and should elicit more meaningful analysis and interpretation.)

Debriefing

Analysis of the presentation may be made in terms of its reality and authenticity, and its ability to provide insight into situations of conflict where the conflict is based upon cultural interferences. Analysis should also provide a basis for resolution.

The following questions may be considered:

1. What difficulty did the phonetic interference cause?

2. If the minority child spoke with French or German accent, would the situation have been the same?

3. How could this situation have been avoided?

Activities or Alternative Methods

Have the students "role play" this situation by reversing the ethnic background of the performers and determine if sensitivity toward the conflict situation is increased by the reversal of roles.

Encourage some students to rewrite the dialogue assuming greater understanding of the part of teachers of those cultural attributes associated with Philippine culture. "Role play" and analyze.

Have other students write similar dialogues using relevant ethnic-oriented types of language interferences.

Have the students prepare dialogues based on other conflict situations. "Role play" and analyze these alternative dialogues.

Evaluation

Adequate analysis of the culture capsule should fulfill the requirements of evaluation, though more formal oral and written evaluation is possible. Particular points of interest include the following:

a. objectives of the culture capsule;

b. identification of the points of cultural interference;

c. validity of the script;

d. authenticity of the character representation; and

e. reliability of the alternative models of presentation

A LESSON IN MISCOMMUNICATION[8]

By Dr. Phillip Gonzales

Overview	A Mexican-American family greets a son returning home from school. The son eventually discloses the pending visit of his teacher to their home to discuss a 'serious' problem that occurred at school. The scene takes place during early evening at around supper time.
Purpose	To demonstrate the kind of communication breakdown that may occur when individuals with differing interactional styles and values attempt to discuss a common problem without proper awareness and knowledge of other's cultural framework.
Restate the Social Situation	The family is presented with a problem encountered by their son. In a cultural appropriate way the child is reprimanded. His teacher shows up to further discuss the matter with the parents. What ensues is an example of two different communication styles - modes of interacting, etc. that prevent a complete understanding between the parties involved.
Student Level for Whom Intended	Teachers and aides working with Mexican-American children, for adult learners of various ethnic backgrounds, adult educators on all levels, as well as for adults in specific categories; i.e., bilingual educators, administrators, ESL instructors.
Relevance and Usefulness in Adaptation	Intended for adults representing a variety of cultural backgrounds or persons who work with individuals having diverse cultural orientations, this cultural capsule has particular adaptive possibilities for educators or other types of personnel working in schools that are located in bicultural/bilingual communities. This exercise may also be adapted for basic English classes or ESL (English as a Second Language) classes.

Background Explanation and Basic Principles Relating to Language and Culture

The primary situation of conflict in this capsule relates not so much to the language differences but to certain conflicts in cultural orientation that manifest themselves in the way different groups of people interact with others. The problem necessitating the teacher's visit in this capsule is not as important as the attempts made by both parties to communicate with each other. Subtleties of cultural differences become important.

Behavioral Objectives

As a result of participating in the presentation of this dialogue (as an active participant or observer) teachers will:

have a greater awareness of the communicative and interactional styles exhibited by many Hispanic families.

- become cognizant of the way teachers are often viewed by Latin families;
- become cognizant of some aspects of Chicano culture;
- anticipate the cultural conflicts that may arise when people of different cultures come together in situations such as presented.

Presentation Place

Parent's home at about dinner time.

Characters

Mr. Jaramillo (har a me yo) - father, quiet, respectful of authority, proud of his family, willing to let his wife raise the family and only intervene when necessary.

Mrs. Jaramillo - social, quiet, passive

Chuck Jaramillo - 9 year old, third grader

Mrs. _____ - teacher, strict, task-oriented, time conscious, concerned -- considered an excellent teacher by her peers.

Background

Differences between Mexican-Americans and Anglos:

1. towards time
2. body space
3. socialness vs. business attitudes
4. eye contact differences

5. cooperation and sharing vs. competition and individualism

6. 'bien educado' vs. well educated

7. group values and identity vs. individualism

8. property

Presentation of Dialogue

Place: The Jaramillo home

Sra.: Hello hijito.

Chuck: (Goes over to kiss mother and greet both parents) Hi, mommy, daddy.

Sra.: How is everything in school? Tell me about your day.

Chuck: (Lowering his head, shuffling his feet, obviously bothered or disturbed) Well, um . . .

Sra.: Well, how was your day?

Chuck: I walked to school with my friend José (son of close friend of family). His mother bought him a real neat pencil case with different colors of pens and pencils. José showed them all to me, they were really sharp. You do not need to sharpen them, you turn the top and different color points come out.

Sra.: Oh, your Uncle Joe's son who works with me has some like that and I used them the other day.

(Chuck still looks bothered, still has head down, obviously troubled about something)

Sra.: Is something wrong? Does it have anything to do with the pencils or your friend José?

Chuck: Well, uh... during recess this morning I went over to José's desk because I needed to use one of those colored pencils that I liked. José was out of the room.

Sra.: Oh, it is good that he is in your class and had a pencil you could borrow.

Chuck: (starting to cry) My teacher ...

Sra.: Chuck, what is the matter? Why are you crying? (comes to his side, comforts him)

Chuck: The teacher got mad at me. She came in while I was looking for the pencil and got really mad. She said I should not be looking through José's property without his permission and I told her I was going to use his pencil. She always gets mad at me when I borrow my friends' things. This time she is coming over to talk to you about it.

Sr.: You know you should listen to your teacher. When she says you should not do something, you should not do it. She is going to think that we have not brought you up properly.

Sra.: Oh, how embarrassing to our family that the teacher has to come over for something you did that she did not like.

Chuck: Well, I did not do anything wrong. I do not know why she was so upset.

Questions

1. How did the mother realize that Chuck was disturbed about something?

2. What were the parents' attitude toward what Chuck did? Toward the teacher's reaction? (bien educado)

3. How did Chuck feel about what he did? How did the teacher feel about what he did?

4. What is the family experience toward property? (communal vs. personal property)

5. What was the relationship between José and Chuck's family? (compadrazgo)

Scene — Mr. Jaramillo greeting the teacher at the door.

Teacher: I am looking for Mr. Jesús Jaramillo.

Sr.: Well, I am Mr. (Har a me yo)

Teacher: (still standing) I am Chuck's teacher and I have come to talk to you about a problem which needs immediate attention.

Sr.: Well, come in, Mrs. _____. This is Mrs. Jaramillo (who extends her hand)

Sra.: Why don't you sit down.

Teacher: Thank you. I just stopped by to talk to you about this problem.

Sr.: I work with someone named _____. Is he related to you?

Teacher: Perhaps, but I do not think so (wondering why he is asking such a question).

Sr.: He is a nice person. I think he is originally from Anaheim, California. Where are you from?

Teacher: No, I was not born here. Now, this morning in class ...

Sra.: Well, would you like some coffee?

Teacher: No, thanks. (speaking in very serious tone) I want to talk to you about something which disturbed me very much this morning. During recess time, I found your son going through the desk of another student. He was taking something from another student's desk without asking permission. I am sure you understand the seriousness of this incident. When I asked him what he was doing, he said he was going to use someone's pencil. He did not seem bothered by this at all. I decided to come here to talk to you because we both know he is a good boy and we would like to stop this before he develops habits which could become more serious in the future.

Sra.: (leaning closer to the teacher who backs away) We brought Chuck up to be a good boy. We tell him to respect his teacher, to have good manners, not to make trouble in class. We tell him not to do anything to make his teacher angry, not to embarrass his family in any way.

Teacher: I hope you understand that we have to stop this sort of thing now. If we do not Chuck might have some problems in the future. No telling where it might lead.

Sr.: We try to bring Chuck up the way we were brought up, knowing right from wrong. We will see to it that he would not make you angry again.

Teacher: Well, I have spoken with you. If your son does not change, I must take some other recourse. (looking at her watch she says) It is close to supper time, I must leave.

Sra.: We are going to eat now. Stay and have supper with us.

Teacher: No, thank you. I have to go.

Sr.: Thank you for stopping by. We like to know our son's teacher.

Teacher: (after leaving-addressing audience) I wonder if they understood what I was telling them. They did not seem to be upset about their son's stealing.

Sr.: She was in such a hurry. She did not have too much time to visit with us.

Sra.: Gee, I wonder why Chuck's using his friend's pencil upset her so much?

Questions

1. How did the parents and the teacher differ in their communication style?

   Why did the father ask about her family, birthplace, etc.?

   Why did the teacher zero in immediately on the problem?

2. How did the parents and the teacher interpret the problem? What were their cultural perspectives?

3. Was the problem resolved?

4. How might the situation have been altered (on the part of the teacher) to further facilitate communication and discussion of this problem?

5. What were the parents' and the teacher's values regarding property?

FOOTNOTES

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